

Kufr

Many people believe, that kufr means disbelieving in Allah and/or denying Allah's existence.

Kufr in Arabic means covering and concealing something.

In shar'i terminology kufr is the attribute of everyone who rejects something that Allah has commanded us to believe in, whether he rejects it in his heart without uttering it, or he speaks those words of rejection without believing it in his heart, or he does both; or he does an action which is described in the texts as putting one beyond the pale of faith.

Kufr – which is the opposite of eemaan or faith – may take the form of feelings in the heart, such as hating Allah or His signs, or His Messenger (peace and blessings of Allah be upon him); this contradicts love and faith which support the actions of the heart. Kufr may also take the form of spoken words, such as insulting Allah, or it may be an outward action, such as prostrating to idols, or offering sacrifices to someone other than Allah. Just as faith takes the form of actions of the heart, words on the tongue and outward physical actions, so too kufr may take the form of actions of the heart, words on the tongue and outward physical actions.

The texts of the Qur'an and Sunnah indicate that faith is not valid and is not accepted unless two conditions are met – which are what are implied by the testimony that there is no god except Allah. These two conditions are submission to Allah alone (Tawheed), and denouncing and shunning all kinds of kufr and shirk.

A person cannot denounce or shun anything unless he knows what it is. From this we understand the importance of knowing what Tawheed is, so that we may act accordingly and attain Tawheed, and knowing what kufr and shirk is so that we may avoid them and steer clear of them.

Kufr separates into major kufr, which excludes one completely from al-Millah and minor kufr. There are many types of major kufr. Among them are:

Kufr by Inkaar

Disbelief out of denial. This applies to someone who denies with both heart and tongue.

Allah (swt) says: **They recognize the favors of Allah, yet they deny them. Most of them are disbelievers. (Nahl 16/ 83)**

And Pharaoh said, "O eminent ones, I have not known you to have a ilah other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars." (Al-Qasas 28/38)

The people who rejected zakat during the caliphate of Abu Bakr (ra) also committed the kufr of inkaar.

People who deny a pillar of Iman (Qadr) also committed the kufr of inkaar:

Ata' bin Abi Rabah said, "I went to Ibn 'Abbas and found him drawing water from the well of Zamzam. The bottom of his clothes was wet with the water of Zamzam and I said to him, 'They talked about Al-Qadar (some denied it).' He asked, 'Have they done this?' I said, 'Yes.' He said, 'By Allah! This Ayah was revealed only about them, ("Taste you the touch of Hell!" Verily, We have created all things with Qadar.). They are the worst members of this Ummah. Do not visit those who fall ill among them or pray the funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine." (Tafsir Ibn Kathir 7/483, Tafsir Ibn Abi Hatim 10/3321)

Kufr at-Takdhiib (Disbelief by Denial)

Takdhib: the belying or rejecting what is well-established and commonly known in the deen, such as, the obligation of the five daily prayers, fasting during Ramadan, the hijab for the woman, and the prohibition of alcohol, stealing, murder, fornication, and homosexuality. *(It is important to note that simply doing a prohibition or neglecting an obligation does not constitute kufr unless one deems the sin permissible, for deeming the sins permissible -even if he doesn't commit this sin- is, in essence,*

rejecting what Allah revealed, and the one who rejects what Allah has revealed can't be considered a Muslim.)

This kufr may sometimes take the form of disbelief in the heart and sometimes it takes the form of outward or apparent rejection, which means concealing the truth and not submitting to it outwardly, whilst recognizing it and knowing it inwardly, such as the Jews' rejection of Muhammad (peace and blessings of Allah be upon him). Allah says of them:

"Then when there came to them that which they had recognised, they disbelieved in it." (al-Baqarah 2:89)

He also says:

"But verily, a party of them conceal the truth while they know it." (al-Baqarah 2:146)

That is because rejection only happens when a person knows the truth and refuses it.

Allah says:

"It is not you that they deny, but it is the Verses (the Qur'aan) of Allah that the Zaalimoon (polytheists and wrongdoers) deny." (al-An'am 6:33)

"Who doth greater wrong than he who inventeth a lie concerning Allah, or denieth the truth when it cometh unto him? Is not there a home in hell for disbelievers?" (al-Ankabut 29/68)

Kufr al-Iba' w'al Istikbar ma'at Tasdiq also called Kufr al Kibr (Disbelief by Rejecting and Pride to Submit)

Whoever turns away verbally from that which the Messenger has brought is like one who says "I will not follow him." The one who turns away by his actions is like one who runs away from hearing the truth which he brought, or puts his fingers in his ears so as not to hear, or who hears it but turns away in his heart and refuses to believe, and who refuses to act upon it. He has disbelieved in the sense of the kufr of turning away.

The kufr of turning away in arrogance, is the kufr of Iblees of whom Allah says:

"And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever." (al-Baqarah 2/34)

And Allah says:

“They (hypocrites) say: ‘We have believed in Allah and in the Messenger (Muhammad), and we obey,’ then a party of them turn away thereafter, such are not believers.” (al-Noor 24/47)

So Allah has stated that those who do not act in accordance with faith are not believers, even if they utter the words of faith. The kufr of turning away means that one ignores the truth and does not learn it or act in accordance with it, whether it is the matter of words, actions or beliefs.

Allah says:

“But those who disbelieve, turn away from that whereof they are warned.” (al-Ahqaaf 46/3)

It is narrated on the authority of Abdullah b. Mas'ud that the Messenger of Allah (saw), observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Messenger) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdainful of the truth (out of self-conceit) and contempt for the people. (Sahih Muslim 1/93; No. 91)

Pride was the plight of Nimrod too:

Have you not looked at him who disputed with Ibrahim about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim said (to him) : "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim said, "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimun (wrong-doers, etc.). (Al-Baqarah 2:258)

Pride was also the downfall of the Firawun (Pharaoh):

And they belied them (those Ayat) wrongfully and arrogantly, though their inner (ownelves) were convinced thereof. So see what was the end of the Mufsidun (disbelievers, disobedient to Allah, evil-doers, liars). (An-Naml 27:14)

Kufr ash-Shak (Disbelief by Doubt) and it is Kufr az-Zan (Disbelief by Lacking of Conviction)

The kufr of doubt, which means hesitating with regard to following the truth and being uncertain as to whether it is true, because what is required is certainty of faith (yaqeen) that what the Messenger brought is truth with no hint of doubt in it. Whoever thinks that what he brought may not be true has disbelieved, in the sense of kufr of doubt, as Allah says (interpretation of the meaning):

“And he went into his garden while in a state (of pride and disbelief), unjust to himself. He said: ‘I think not that this will ever perish.

And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely, shall find better than this when I return to Him.’

His companion said to him during the talk with him: ‘Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?

But as for my part, (I believe) that He is Allaah, my Lord, and none shall I associate as partner with my Lord.’” (al-Kahf 18/35-38)

Kufr al-I'raad (Deviating from the Truth Knowingly)

Disbelief due to avoidance. This applies to those who turn away and avoid the truth. It means to turn away from the deen of Allah (swt) and refuse to learn it.

About I'raad Allah says:

"But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." (Allah) will say: "Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them, and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy)." (Ta-Ha 20:124-126)

"But those who disbelieve turn away from that whereof they are warned." (al-Ahqaf 46/3)

And Allah (swt) says:

And who is more unjust than he who is reminded of his Lord's signs but then turns away from them. Then he forgets what he has sent forward (for the Day of Judgement). (Kahf 18/57)

Muhammad Ibn Abdul Wahaab mentioned ten things that make you a kaafir. He mentioned I'raad as the tenth:

Tenth: Turning away from Allaah's Religion, not learning it or implementing it (is an act of disbelief). The proof for this is Allah's saying: "And who does more wrong than he who is reminded of the ayaat (signs/verses) of his Lord, then turns away from them. Verily, We shall extract retribution from the criminals." (Nawaaqid Al-Islam)

Kufr an-Nifaq (Hypocritical Disbelief)

The kufr of hypocrisy. This takes the form of not believing in the heart and not acting, whilst submitting outwardly in order to show off to people. This is like the kufr of Ibn Salool and the other munaafiqeen of whom Allah says:

"And of mankind, there are some (hypocrites) who say: 'We believe in Allaah and the Last Day,' while in fact they believe not.

They (think to) deceive Allaah and those who believe, while they only deceive themselves, and perceive (it) not!

In their hearts is a disease (of doubt and hypocrisy) and Allaah has increased their disease. A painful torment is theirs because they used to tell lies.

And when it is said to them: 'Make not mischief on the earth,' they say: 'We are only peacemakers.'

Verily, they are the ones who make mischief, but they perceive not.

And when it is said to them (hypocrites): 'Believe as the people (followers of Muhammad, Al-Ansaar and Al-Muhajiroon) have believed,' they say: 'Shall we believe as the fools have believed?' Verily, they are the fools, but they know not.

And when they meet those who believe, they say: 'We believe,' but when they are alone with their Shayaateen (devils — polytheists, hypocrites), they say: 'Truly, we are with you; verily, we were but mocking.'

Allaah mocks at them and gives them increase in their wrong-doing to wander blindly.

These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allaah took away their light and left them in darkness. (So) they could not see.

They are deaf, dumb, and blind, so they return not (to the Right Path).

Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning

thunderclap for fear of death. But Allaah ever encompasses the disbelievers (i.e. Allaah will gather them all together).

The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allaah willed, He could have taken away their hearing and their sight. Certainly, Allaah has power over all things.” (al-Baqarah 2:8-20)

And Allah (swt) says:

Verily the hypocrites will be in the lowest depths of Hell. You will find no one to help them. (An Nisaa 4/ 145)

Kufr al Jahl

This means kufr occasioned by ignorance. Islam or the teachings of Islam are denied on the basis of ignorance.

Ibn Qayyim said the following: “Islam is, actualizing the oneness of Allah, worshiping Him solely, not associating anything to Him, having Iman in Allah and His Rasul (prophet) and subject to things which the Rasul had brought along. The slave who does not actualize these is not Muslim. If this individual who does not actualize these is not a stubborn (meaning the one who rejects knowingly) Kafir then he is an ignorant Kafir. These individuals who are evaluated as ignorant, even though they do not persist against the truth, they go through Kufr because of their ignorance. Not being stubborn does not prevent them from being Kafir. It is because Kafir is the one who rejects the Tawhid of Allah and denies the prophet of Allah; by persistence, by ignorance or by following those who are stubborn. Those Muqallid (blind followers) of the stubborn individuals go through Kufr because of following the stubborn ones although they do not persist. It is Fard (obligatory) upon a slave to believe that those who do not submit to Islam are Kafir.” (Tariq’ul Hijratayn, 17th degree, 411)

Kufr of istihlaal

Disbelief out of trying to make haram into halal and visa versa. This applies to someone who accepts as lawful (halal) that which Allah has made unlawful (haram) like alcohol or adultery. Only Allah (swt) has the prerogative to make things Halal and Haram and those who seek to

interfere with His right are like rivals to Him and therefore fall outside the boundaries of faith.

If a person drinks alcohol, he is not a kafir, but when he says alcohol is halal, he is a kaafir, even if he doesn't drink alcohol. Because he has committed the kufr of Istihlaal.

The mushrik Arabs used to eat dead meat and invite the Muslims to eat it also. Allah (swt) sent down this verse stating that they will become mushrikeen just like them if they obey them (in making haram into halal):

Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq. And certainly, the Shayatin do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be Mushrikun. (Al-An'am 6:121)

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One Ilah. None has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." (At-Tawbah 9:31)

Ibn Taymiyyah (d. 728H) said: "Whenever a person makes halal what is haraam by consensus or makes haraam what is halal by consensus or replaces the Sharee'ah that is agreed upon by consensus, then he is a Kafir by the agreement of the scholars of Fiqh." (Al-Fataawa, Vol. 3/267)

Kufr of istihzaa

This is the kufr of mocking and derising Allah, the Prophet (saw) or the deen.

Allah (swt) says:

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you

because they were Mujrimun (disbelievers, polytheists, sinners, criminals, etc.). (At-Tawbah 9/65-66)

Just to be in the company where people are mocking the deen, makes one leaving the fold of Islam.

In this regard, Allah says:

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. (An-Nisa 4:140)

Kufr of disobedience

Shaitan was guilty of this as mentioned in the ayah below

And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except Iblis (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimun (polytheists, and wrong-doers, etc). (Al-Kahf 18:50)

The kufr of lying on Allah or His Rasool (saw)

Allah says:

And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam? And Allah guides not the people who are Zalimun (polytheists, wrong-doers and disbelievers) folk. (As-Saff 61:7)

Rasulullah (saw) said;

Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire. (Sahih Bukhari, Vol 1, Book 3, Hadith # 108)

Kufr of istibdaal

Kufr of replacing the Shariah with man-made laws or of trying to substitute Allah's Laws. This could take the form of:

- 1-Rejection of Allah's law (Shariah) without denying it
- 2- Denial of Allah's law and therefore rejecting it, or
- 3- Substituting Allah's laws with man-made laws.

Allah (swt) says:

Or have they partners with Allah who have instituted for them a religion which Allah has not allowed. (Shuraa 42/8)

Allah (swt) says:

Say not concerning that which your tongues put forth falsely (that) is lawful and this is forbidden so as to invent a lie against Allah. Verily, those who invent a lie against Allah will never prosper. (Nahl 16/116)

There is ijma among the Muslims that whosoever replaces the Shariah is a kafir. The following fatwas of the classical scholars explains further:

Ibn Taymiyyah said: "And it is known from the deen (of Islam) by necessity and by the consensus of all Muslims that whoever legalizes to follow other than the deen of Islam or a Shariah other than the Shariah of Muhammad (saw), he is a Kaafir. And his kufr is similar to that of the one who believes in some part of the book (Quran) and reject some of it." (Majmua al-Fataawa 28/524)

Ibn Katheer (d. 774H) said: "So whoever leaves the clear Shari'ah, which was revealed to Muhammad Ibn Abdullah, the Seal of the Prophets, and takes the Hukm to other than it from the laws of Kufr which are abrogated, he has disbelieved. So what about the one who takes the Hukm to the 'Yasiq' (the law of the Tartars which mixed Shari'ah rulings with invented rulings) and puts it before it?! Whoever does that, he has disbelieved by the Ijmaa' of the Muslims." (Al-Bidaayah wa Nihaayah, Vol. 13/119)

The kufr of walaa - allegiance

Taking sides with the enemies of Islam. It means to give your allegiance to the enemies of Islam.

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful. (Al-Mujadalah 58/22)

Ibn Hazm stated in **al-Muhalla** (11/138): "What is correct is that His statement, the Most High, "And if any amongst you takes them as Auliya', then surely he is one of them." (The Quran 5:51), should be understood on the basis of its apparent meaning. The person being referred to is a disbeliever from the generality of disbelievers, and no two Muslims disagree regarding this."

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrongdoers and unjust). (Al-Ma'idah 5:51)

Muhammad ibn Abdul Wahab gathered ten actions that negate one's Islam, the eighth one of which states: "Assisting the disbelievers (against the believers) and supporting them against the believers (is from the actions that negates of one's faith). The Proof being the statement of Allah, "And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust). (al Maidah 5:51)" (Nawaaqid Al Islaam by Muhammed Ibn Abdul Wahaab)

Abdul Latif bin Abdur Rahman bin Hassan Aal-Sheikh stated: "Whosoever helps the disbelievers or draws them to the country of Ahl al-Islam, then such is a manifest apostate by consensus." (Ad-Durrar 8/326)

Ibn Hazm states that: "Whoever joins the 'land of war' and disbelief, of his own free will and in defiance of whoever amongst the Muslims calls him to his side, is by virtue of this act an apostate, by all the laws of apostasy, in Islam. Whoever is able to kill him must do so. His property is unprotected, his marriage null and void, all his rights are swept away. But whoever flees to the 'land of war' for fear of oppression, who neither opposes the Muslims in anything nor bears any malice towards

them, and who was not able to find any refuge among the Muslims, is free of any guilt since he was compelled to leave. As for someone who takes the Muslims as his enemies, offering his help and his service to the disbelievers, he is a disbeliever. But those who would emigrate to non-Muslim lands in search of wealth or prosperity to live under their protection, while they were able to go to live amongst the Muslims in their own land, but still do not withdraw themselves from the disbelievers; such people are not far from the fold of disbelief, and we can find no possible excuse for them, so we ask Allah's Forgiveness. As for the person who lives in the land of Karmathians by his own free will, he is without doubt a disbeliever, because they are avowed enemies of Islam, disbelievers and apostates who only long for the destruction of the Muslims. Concerning those who live in a land where some heretic tendencies, leading to disbelief, are manifested, they are not considered disbelievers, as Islam is supreme in the land where it is possible to practice Islam openly; to confirm the message of the Prophet Muhammad (saw), read the Qur'an, establish the prayer, perform the fast of Ramadan and fulfill one's obligations entirely. The words of the Prophet (saw), "I am not responsible for any Muslim who stays among mushrikeen" should clarify what we have said so far. It is clear that the Prophet (saw) refers here to the 'Dar ul-Harb'. (Ibn Hazm, al-Muhalla': (13/139-140)

The kufr of black magic

Allah says:

They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. (Al-Baqarah 2:102)

Jundub (ra) reported that the Messenger of Allah (saw) said: "The hadd (prescribed punishment) for the practitioner of magic is a blow with the

sword (i.e., execution)." (Sunan Tirmidhi (4/60) No. 1460, Sunan al-Daraqutni (4/120) No. 3204, Mustadrak al-Haakim (4/401) No. 8073, al-Sunan al-Kabir al-Bayhaqi (8/234) No. 16500, al-Mu'jam al-Kabir al-Tabarani (2/161) No. 1665)

The kufr of tashbeeh

The kufr of making Allah (swt) similar to His creation, the resembling of Allah to the creations in one way or another, such as, claiming Allah is an idol, the sun, moon, a human, or that Allah has a size or form or exists in a direction, location, or time.

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (ash-Shura 42:11)

The kufr of tamthil

To give Allah's names and attributes to a man.

Allah says:

"And there is none co-equal or comparable unto Him." (Al-Ikhlās 112:4)

And:

Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things). (Luqman 31:34)

The kufr of ta'til

The denial of Allah's Attributes, such as, for one to claim that Allah does not know everything, or to claim that Allah is not the Creator of everything.

The kufr of ridda (apostasy)

Apostasy is to leave Islam

"That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not." (Munafiqun 63/3)

Kufr ul-'Inaad

Disbelief out of stubbornness. This applies to someone who knows the truth and admits to knowing the truth and admits to knowing it with his tongue, but refuses to accept it and refrains from making a declaration.

Allah (swt) says:

Throw into Hell every stubborn disbeliever. (Qaaf 50/24)

Kufr ul-Kurh

Disbelief out of detesting any of Allah's (swt) commands.

Allah (swt) says:

Perdition (destruction) has been consigned to those who disbelieve and He will render their actions void. This is because they are averse to that which Allah has revealed so He has made their actions fruitless. (Muhammed 47/8-9)

Kufr ta'weel

This means kufr by way of interpretation. The kufr is not committed by outright rejection, but is rendered by means of interpretation. A belief or teaching of Islam is distorted or given an interpretation or meaning other than what was the meaning ascribed to it by Rasulullah (sallallahu alayhi wasallam).

That was the kufr of those who refused to give Zakah during the time of Abu Bakr (ra). They said, according to this ayah: Take Sadaqah from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security

for them. (Tawbah 9/103) Zakah has to be given to Rasulullah (saw), as Rasulullah (saw) has died we don't give Zakah.

Abu Bakr (ra) fought against those who refused to give Zakah with this interpretation and took their wealth as booty.

Another example for kufr by the way of interpretation was mentioned from al Qurtubi. He said in the tafseer of verse 93 of Surah al Maidah:

“Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with Ihsaan (perfection). And Allah loves the good-doers.” (Maidah 5/93)

It was narrated from ‘Ali bin Abee Taalib (ra) that a group in ash-Shaam drank alcohol and said: Alcohol is halal for us, while misinterpreting this ayah. ‘Ali bin Abee Taalib (ra) and ‘Umar (ra) agreed on how to judge them and said: ‘They have to repent; if they repent and accept the prohibition of alcohol they will be lashed, and if they insists on saying that it is lawful they will be killed.’ This was mentioned by al Qina at Tabari." **(Qurtubi, Ahkam al Quran, Maidah 5/93)**

(Don't confuse this incident with the incident of Qudaamah ibn Mazun (ra). Although it's a similar story, the incident with the group of people in ash-Shaam and Qudaamah ibn Mazun (ra) are different incidents.)

Abu Haamid al-Ghazaali said: It is essential to point out another principle, which is that if a person holds a view that is contrary to a mutawaatir text and claims that it is just an alternative interpretation, but his view that is based on misinterpretation is far removed from the linguistic meaning, and is not close at all, rather it is very far-fetched, this is tantamount to kufr and the one who holds that view is a liar, even if he claims to base his view on his own interpretation. An example of that is what I have read in the words of some of the Baatinis, that Allah, may He be exalted, is One in the sense that He grants and creates oneness, and He is All-Knowing in the sense that He grants knowledge to others and creates it, and He exists in the sense that He brings others into existence. But as for Him being One in Himself, or existing or being All-Knowing in the sense that this is His own attribute, that is not correct according to their view. This is blatant kufr, because interpreting oneness as creating oneness cannot be an alternative interpretation at all, and it has no basis in the Arabic language, and it is not possible to interpret it in this way at all. These are all examples of words of disbelief described as alternative interpretations. **(Faysal at-Tafriqah p. 66, 67)**

Ibn al-Wazeer said: Similarly, there is no difference of opinion regarding the kufr of one who rejects that which is well-known and well-established to all, and tries to conceal it with the excuse of giving his own interpretation with regard to something that cannot be interpreted in any way other than its apparent meaning, such as the heretics in their misinterpretation of all the divine names, and even of the entire Qur'an and all the rulings of Islam, and matters of the hereafter such as the resurrection and Paradise and Hell. (**Eethaar al-Haqq 'ala al-Khalq p. 377**)

If there is a way that something can be interpreted in a different way, then misinterpreting this very thing is not kufr.

Ibn Hajar said: The scholars said: Anyone who reaches a wrong conclusion but may be excused for his misinterpretation is not a sinner, provided that his interpretation may be valid from a linguistic point of view and that he has some measure of knowledge. (**Fath al-Baari 12/304**)

Kufr al-Asghar (the Minor Disbelief)

This type of Kufr comprises any act that the Book and the Sunnah has called kufr, but do not reach the level of major Kufr and does not take one outside the fold of Islam.

One form of minor kufr is Kufr an-Ni'mah (Disbelief Manifesting itself in Ungratefulness for Allah's Blessings or Favors).

Allah says:

"Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do." (**an-Nahl 16/112**)